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Why and How?

—John B. Sayward, Editor.

MONDAY, JUNE 9, 1853.

THE PUBLIC SCHOOLS AND THE CATHOLICS.

In our last we spoke of the efforts of the Catholics in various places, to change the common school system, and of the failure of those efforts; particularly at Baltimore. We purpose to finish the subject to-day, by giving a more extensive view of the reasoning of the committee of the city council of Baltimore, to whom the petition of Archbishop Kendrick, and others, was referred.

The memorialists say that every man is bound to worship God in the manner most agreeable to the Creator, but we maintain that the civil power has no authority, either directly from the Creator or immediately through the people, to interfere with any man in regard to his religious opinions, or to compel any man to do or not interfere with the peace and good order of society.

The Catholics of Baltimore have at great cost, and without aid from the civil authorities, erected buildings and otherwise provided for the education of their children. We would not wish to contribute to their expense, or to entrust his children to our care, and we ask of the civil authorities that we shall not be compelled to contribute to the support of schools which we do not use and cannot approve.

Upon this language the committee remark, that "it is very apparent from the letter and spirit of these paragraphs, that they are from the head and the heart of a foreigner. They are not American. They are from one who is untaught both by birth and education, to understand the genius of our institutions, or to account for the great fact that a government can be conducted, as ours is, without the union of Church and State—while the interests of both are so sedulously protected. If the public schools interfered with this obligation to worship God, then they should be either abolished or changed. To take a portion of the funds and give them to the Catholics, could not cure the evil."

The committee go on, and say, "the causes producing the formation of this Government were not religious but political. Our forefathers were not oppressed by the church, but by the British Parliament, and they cast off, by one great throes, all these civil and political aggravations. And what was the result? Among many other good things, majorities were to rule at the ballot box in all matters relating to our civil and political institutions, while all men were left free to worship God according to the dictates of their own consciences, and not by the fiat of a potentate. They repudiated all king craft and all priest-craft, interfering with their liberty of conscience.

"The petitioners do not seem to understand that the wife of the revolution was sustained by our forefathers as citizens, not as ecclesiastical adventurers or religionists. There was no quarrel or controversy on the subject of religion. There was no contention as to the true interpretation of the holy Scriptures. All or all things all believed in their inspiration. The various denominations, including the Catholics themselves, united in the great and momentous contest for the liberty we enjoy, without regard to their individual church creeds. And so perfectly had the question of religion no connection with the struggle, that even Deists, and such as denied the authenticity of the Bible, engaged heart and hand in the achievement of the victory. And it is a matter of history, which every one knows, that after the struggle was over, and our Federal and State governments established, every thing was excluded which would make it possible to establish a dominant Christian sect or church in these United States.

"The Church of Rome was founded and remains on a very different basis, and the whole superstructure is at variance with the institutional principles of this country. And as one of the peculiar features claimed for it by its priesthood is its unity—the same every where—our common interests have no difficulty in ascertaining the origin and continuance of the opposition to public school instruction by that denomination. This policy, however, that the liberty, if left to the Church of Rome to decide, would very uniformly be in favor of public education—especially for the poor, who are unable to patronize the private schools and academies.

"Your committee are of opinion, if this effort, made by the petitioners should succeed, it would be unfruitful, and would privilege Catholics, and would inevitably result in a further encroachment by them on other, to them, objectionable features, in our glorious republic, that would finally result in a union of Church and State—a result that every true patriot is aware of what religion soever, must forever repudiate.

"There seems to be a misapprehension, on the part of the petitioners in regard to the purposes of taxation. They express the opinion that no one should be compelled to pay tax for the support of any system of public utility, unless the individuals so taxed, should be personally benefited thereby. Such a sentiment the committee believe to be in direct contravention to the Constitution, that great palladium of our civil and religious institutions. What would be end of the man as a good citizen, who would refuse to pay his road tax because he never traveled over it, but always patronized the railroad at the full cost of the tickets, or the man who declined to support the almshouse and penitentiary, because neither of his wife or children were the beneficiaries of these institutions? And yet where should we Catholics have schools and academies, as every member of their own erection, and they do levy a tax on other persons to support these same institutions, and therefore the State has a right to levy a tax upon Catholic property and in the support of the public schools. The spirit of the argument is this: the Catholics are a community per se, and ask no money from the public or the State, therefore the State should not demand money from them. In other words, they are a religious body, and therefore no demand should be made of them for or civil purpose. Is this congenial with the genius of our government? The committee say not.

Taxes are not levied for individuals or sects, but levied to maintain our institutions, and to perpetuate a state of religious freedom among which we live, and are not to be interfered under the supervision and protection of the government, is under obligations of the sacred claim to aid in the support of the same. Do the Catholics have no privileges? Are they not on a par with equal with all other sects? Are their claims prohibited by any of the benefits of a school education? The Board of School Commissioners? Not

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Sch Flowerby Dunning, New York
Orleans, Pough, Franklin
Oasis Queen, Chatham, Custom
William J. Brewer, Brewster
Apia, Haava, Vindhout port
CLEARING
June 4-Schs Conard Brown, and William Coulton
Providence, Republic, Bremen Boston Peter Thompson
Part Sodor, Georgia's Harbour, Long Accommodation
Johns In Saugus, Ocean Dodge Jones, Quance
Gen Scott Lee
June 5-Sch Ballouah, Umead, Thonoe Sch Barrie
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A.M. per steamer Periboscot and at 1 o'clock
per steamer Boston
W L R SMITH
16 West Market Square

Hodgman & Co's Express
will leave for BOSTON per steamer Boston
THIS DAY, at 10 o'clock

Carr's Express
will leave for BOSTON per steamer Boston
THIS DAY, at 10 o'clock A.M.

Large Additions
TO our former stock of Wares Gold and
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patterns and Fancy Gowns are constantly being
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A NEW SUPPLY just received (Imported)
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A FEW BARRELS of good clear Pork for sale
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WILL call on the presentation of purchasers to
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BONNETTS,
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and a Wholesale for Dresses, Garters, Bags, a variety
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Silk Shawls, Linen and Silk and White Lace, Ladies
Stocks, Neck Stocks and Fancy Points in great
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No. 48 Main Street.

NOTICE.
THE members of Mount Hope Cemetery Cor-
poration are hereby notified that the annual
meeting of said corporation will be held at the
office of the Merchants Mutual Marine Insurance
Company, No. 179 North Water street, at three o'clock
P.M. for the choice of officers for its ensuing year
and the transaction of such other business as may
come before the meeting.
Bangor June 6th 1853

SEBEC WOOLLEN FACTORY.
The subscriber having com-
menced business again at this Factory
for woolen clothing, I beg to re-
serve to Farmers and Wood Cutters
for the manufacturing of Woollen Gar-
ments Cutting Kilted, and Irish Dressing Having
a skilled work force and put for machinery in
good repair he will do his business in this line
in the best manner and at very low prices. Partic-
ular attention paid to making heavy hard twisted
Harnes and Sails.
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The subscriber has within a few years intro-
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to stout Stock and cotton warp. Flannel which
gives very general satisfaction and is a saving of
expense and trouble.
It requires about 2½ skeins to a yard for good
subject. The yarn should be secured and sent in
advance. Price for finishing warp weaving and dress-
ing 4 cts per yd
For blanketing and flannel, 12 yds wide, includ-
ing warp 12 cts
Coloring and Cloth dressing from 5 to 15¢ cents
per yard
Cloth and yarn can be left at FLINT & WOOL
STORE, Bangor, and the work will be done at
short notice, without charge for transportation
See Blue Mixed, and White Rods for Sale
Bangor June 7, 1853

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Bangor, May 30, 1892

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HEALTH FOR THE STATES



HOLLOWAY'S PILLS

EXTRAORDINARY CURE FOR RHEUMATISM
DISORDERED STOMACH, CONSTIPATION
AND DEPRIVED NERVES
TO THE BOWEL

Extract of a Letter from Mr. J. H. H. to the Editor of the

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During the time I occupied the office of Librarian of the National Archives and Records Administration, I had the honor to have the President of the United States, Mr. Dwight D. Eisenhower, and the Vice President, Mr. Richard M. Nixon, visit the National Archives and Records Administration. They were here for a number of days, and I had the honor to have them visit the National Archives and Records Administration. They were here for a number of days, and I had the honor to have them visit the National Archives and Records Administration.

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